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The Beginning of Sound Lutheranism in Colorado.

By PROF. P. E. KRETZMANN, PH. D., D. D.

The first representatives of the Christian religion in what is now the State of Colorado were undoubtedly the Roman Catholics, namely, those belonging to the party of Coronado, which in 1540 left the Spanish settlement of Santa Fé to investigate the report of the Indians that there were seven cities located to the north of that settlement comparable in size with the City of Mexico and very rich in gold and silver. In the year in which the Declaration of Independence was adopted another Spaniard, by the name of Escalante, is reported to have passed through that part of Colorado which is known as the Western Slope. The first expedition sent out by the United States Government to explore this part of the newly acquired Louisiana Purchase, in particular the sources of the Red River, was that of Lieutenant Zebulon M. Pike, whose name is borne by the most conspicuous peak of the Front Range. The second Government expedition was under Colonel Stephen Long, in 1820. He explored the territory from Pike's Peak north to Long's Peak. The expedition which succeeded in exploring and mapping the main geographical features on both sides of the divide was that of Colonel John C. Fremont, in 1842.

Up to the fifties of the last century the territory of Colorado, then a part of the Territory of Kansas, was occupied irregularly by hunters, trappers, and scouts. In 1840 a settlement was made on the site of what is now Pueblo, and in 1852 Fort Garland, at first called Fort Massachusetts, was built in the eastern part of the San Luis Valley, in the foothills of the Sierra Blanca. About this time the report of the finding of gold in California directed the attention of thousands of people in the East to the

great mountains of the Rockies and the Sierras. It was with the wave of these gold-hunters and in its wake that some of the first permanent settlers reached the Pike's Peak country, among them also such as could be regarded as mission-material. A settlement was made on the Platte River, a few miles southwest of the present city of Denver, in 1858; this was called Montana City. Later in the same year, when evidences of gold had been found in Cherry Creek, a settlement was begun on the east side of this small stream and called St. Charles. About the same time another settlement sprang up on the west side of Cherry Creek, which was called Auraria. The beginning was meager and precarious enough, by all accounts, until the news came, in May, 1859, that gold had been found in Gregory Gulch, about thirty miles from the settlements on the plain, and that more gold seemed to be in evidence along Clear Creek. Following this discovery, the settlements on Cherry Creek, in 1860, were combined under the name of Denver, at first usually called Denver City, in honor of General Denver, then governor of the Territory of Kansas.

Two years later the work of the Missouri Synod was established in the Territory of Kansas, at Clarks Creek, and the attention of the officials of the Western District, then comprising most of the country west to the Pacific Coast, was directed to other parts of this vast territory. Pastor J. M. Buehler had landed in San Francisco in August, 1860, and had meanwhile furnished evidence of the fact that the Word of God would bear fruit even in the midst of people wild with gold-fever. Yet it was not till 1872 that President Buenger of the Western District took definite steps toward having the country along the Rockies and tributary to Denver explored in the interest of Lutheran mission-work. The story is as romantic as any that came out of the West in those days.

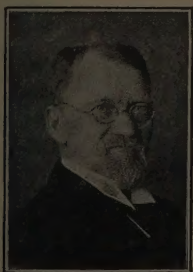
The Rev. J. Hilgendorf, subsequently first president of the Nebraska District upon its formation in 1882 and still later one of the vice-presidents of the Missouri Synod, had been pastor of the First Lutheran Congregation of Omaha since September 9, 1871. A year later he was commissioned by Pastor Buenger to explore the Territory of Colorado. The amount of \$50 for expenses was included in the letter of President Buenger, with the laconic remark that "this sum, of course, will not suffice, but a missionary always knows how to help himself." This at a time when the railroads demanded ten cents a mile and when a reliable hotel charged \$20 a day! But Pastor Hilgendorf was made of true missionary stuff, which meant, among other things, that he was willing to stay in the cheapest rooming-house that he could find in Denver, a shack which charged \$3 a day. In his own account of this missionary trip, Pastor Hilgendorf later wrote: "I was the first pastor of our Synod to preach in Denver, Pueblo, and Blumenau (Westcliffe). Denver at that time was a city of some 13,000 inhabitants. One found there all kinds of people from under the heavens. Thus I had the pleasure of seeing a party of 400 Ute Indians enter the city. . . . As for the rest, the customs and usages of Denver left much to be desired. Men shot one another in broad daylight, at high noon, in gambling for money or for other reasons. It was intimated to me that I might be hung with a rope which was already purchased, just because I was a pastor."

This agrees with other accounts of that period of the city's history and that immediately preceding it. In Aikam's *The Taming of the*

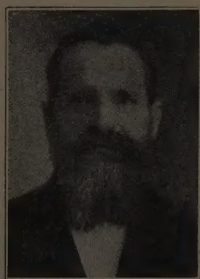
Frontier an article by George Looms devoted about fifteen pages to the description of the lawless element in the city, and this element constituted a serious problem even after 1868, when the city was connected with the East, after the Denver Pacific had been linked up with the Union Pacific at Cheyenne.

But Pastor Hilgendorf was not discouraged by the conditions which he found in Denver. In his account he continues: "After I had preached in Denver on Reformation Day, I continued my journey to Pueblo and Wet Mountain Valley (Westcliffe). . . . In Pueblo I slept with a Mexican in one bed. The Mexican placed dagger and revolver under his pillow, and I a pocket-knife under mine."

From Pueblo, Hilgendorf went to Canon City, which is located at the lower end of the Royal Gorge of the Arkansas River, one of the most magnificent canyons in the Rocky Mountains. He also approached a number of people in the city. It seems that there were always some Germans among the pioneers of the great West, but very few of them were in-



Pastor J. Hilgendorf.



Pastor J. H. Brammer.

terested in the Church. He was anxious to continue his journey to Westcliffe or the Wet Mountain Valley, for he had received information that a whole party of Protestants, presumably Lutherans, had settled in a colony known as Blumenau. There was a stage running from Canon City to Westcliffe, but the driver was not in the least interested in hauling a "sky pilot" up to the valley. Finally he was persuaded to take Pastor Hilgendorf's satchel, while the missionary started out to make the trip of approximately thirty-seven miles afoot. But the point is that he reached his destination, that he found the colony, and that he established connections which eventually resulted in the foundation of a Lutheran congregation, as we shall see. — Of the return from Westcliffe, Pastor Hilgendorf's report says: "The journey from Wet Mountain Valley back to Pueblo was rich in adventures. A Catholic, the only man in the valley who owned horses, drove me back to Pueblo. The first night we lodged together with six hunters in a log cabin 'way up on Green Horn. Since my driver and I were in the minority, we had to take the poorest bed, immediately in front of the door, where fresh air was certainly not lacking. A snowstorm was raging outside. In the middle of the night one of the hunters got up, came

close to us, with his revolver all cocked to shoot, and shot — a rat which had disturbed him in his sleep. Well, that was better than if we had gotten the bullet." For the various ministerial acts which Pastor Hilgendorf performed on this trip he received enough money to enable him to return to Omaha. Before he left Denver, on his return trip, eleven families signified their willingness to join the Lutheran Church. They wanted him to stay, but he persuaded them, instead, to sign a formal call, which he drew up for them and which he then forwarded to President Buenger in St. Louis.

Realizing that the need in Colorado, and in particular in Denver, was very great, Pastor Buenger proceeded to act with characteristic energy. He prevailed upon the faculty of Concordia Seminary in St. Louis to release one of their students about the middle of the school-year. Accordingly, we find the following notice in the *Lutheraner* of February 15, 1873: "On the third Sunday after Epiphany, January 26, in the afternoon service, in Immanuel Church in St. Louis, Candidate H. Brammer, called by the Ev. Luth. Congregation in Denver City, Colo., a duly examined candidate of the holy ministry, was solemnly ordained by the undersigned with the assistance of Prof. G. Schaller. Pastor Brammer has already left for his distant field of activity. — May our most blessed Lord Jesus help the first Lutheran preacher in Colorado to build His Lutheran Zion not only in the city of Denver, which numbers some 12,000 inhabitants, but in the entire territory among the Germans living there! J. F. Buenger." The following address is then given: Rev. H. Brammer, care of Mr. Louis Pechmann, Denver City, Colo.

Pastor J. H. Brammer arrived in Denver in February, 1873, and was immediately introduced to conditions that to some extent are characteristic of a country in which there is a constant coming and going. Pastor Brammer writes: "I now proceeded to hunt up the eleven members who had signed my call. . . . Two of them I could never induce to look at, and listen to, the man in a pulpit garment under whose call they had placed their names. . . . Still there were a few upright souls and faithful Christians in the small group, who heard the Word of God diligently and with great joy. . . . Shortly before a German Reformed and a German Methodist congregation had been established, both of which, with the assistance of business men, had built fine churches and had already coaxed into their fold practically all Germans who still felt the need of a church. For that reason our mission had very little prospect of success, all the more because just in this year the city, which had grown so rapidly heretofore, received a powerful setback. . . . As a result of the powerful advertising which was done for the 'Eldorado' in newspapers, pamphlets, etc., in the Eastern States, the city was so overrun with immigrants that many who had spent their last money to reach the land of promise now worked for any wage, to keep from starving to death. Those were hard times! . . . Therefore also the few poor laboring men whom I had could not raise the small amount which they had promised to contribute to my support." The outlook, then, was extremely discouraging, and it was only to be expected that Pastor Brammer, having received a call from Iowa, would follow the advice of the Mission Board and of the pastoral conference in St. Louis and discontinue the work in Denver. This was, as a matter of fact, the end of the work begun a year before, for Pastor Brammer left in October, 1873, shortly

after he had installed the second pastor in the territory of Colorado, a man in charge of a congregation two hundred miles away.

There is an interesting official notice of this installation in the *Lutheraner* of October 1, 1873: "Mr. H. W. Hoemann, candidate of the holy ministry, who had finished his studies in the practical department of Concordia Seminary in St. Louis, had passed the required examination, and had received a call from the newly established congregation in Wet Mountain Valley, Colorado, was, on the 13th Sunday after Trinity, by authority of the reverend president of the Western District, ordained by the undersigned in the midst of his congregation, being pledged to all the symbols of the Ev. Lutheran Church, and solemnly inducted into office. — This is the second preacher of our Lutheran Church who offers to, urges upon, and distributes to, the thousands of Germans who are streaming here, who



A Pioneer Mountain Church in San Luis Valley, Colo.

here, in the Rocky Mountains, in the famed land of gold, seek, all too often vainly, earthly fortune and earthly treasures, the certain, eternal, and imperishable treasures through the Gospel. May the ever-blessed Lord of the Church equip His servant with the gifts of His Holy Spirit and bless his labors to the salvation of many souls! J. H. Brammer." The address is given as Rev. H. W. Hoemann, Colfax, Fremont Co., Colo.

The beginnings of the Blumenau, or Wet Mountain Valley, congregation were pitifully small. The settlers formed a small colony, with their center some seven to ten miles from the town of Westcliffe and about just as far from the silver-mining town of Silver Cliff. From the account of a man who became thoroughly familiar with the congregation and its work in a residence of many years' duration, the following data are gleaned. The first building that was used for church purposes in the Wet Mountain Valley was a miserable hut, erected during the time of the early poverty, built of thin trees, with a frame roof, covered with earth. It stood near Grape Creek and was later converted into a chicken-coop. When the growing number of members made a larger and better building necessary,

the people themselves erected a more churchly edifice of large, heavy logs, according to the account of early settlers, without a floor except the earth itself. This building stood pretty well in the center of the colony, somewhat to the east of the place where the later valley church was built. The cabin was afterwards moved to a place south of the present valley church and was converted into a cow-barn. As soon as the congregation could afford to do so, a tract of ground, twenty acres in extent, was bought. Here a frame church was built, which is likewise still standing. A parsonage and a school-building were added in the course of time, the latter being of concrete, which, however, had to be replaced with a frame building when the older building could no longer serve its purpose. At present the congregation is worshipping in a fine church of concrete blocks in the town of Westcliffe.



The Present Church in Westcliffe, Colo.

Volumes could be written concerning the work of the Lutheran Church in this colony and in Fremont County as a whole. In the first decades in particular it was necessary for the true confessors of the Gospel to strain every nerve in the interest of the truth. Occasionally the bitter hatred of some person who had been influenced by the antireligious propaganda in Germany would flare into a flame. But great as was the opposition to the Word, the victories of the Cross were greater. The majority of those who were in the vicinity bowed under the pleasant yoke of the Word of God. The Gospel of salvation won many a victory up in the valley beneath the sharp peaks of the Sangre de Cristo Range.

Surely the scenery could hardly be more impressive; for from an elevation of approximately 800 feet one sees the mighty mountains of the west, where beautiful lakes nestle in the arms of the mountain giants and where deer and bears still have their homes, though the mighty buffalo has long since left his grazing-grounds. On the east there rise the rounded tops of the Wet Mountains, which bear their name with good reason, for they hold back the clouds that float into the valley from the south and thus provide precipitation in great quantities for the irrigation ditches of the farms, where hay and hardy small grain grow in rich abundance.

It remains to give a short account of the second attempt to establish the Lutheran Church of the sound confession in Denver. After Pastor Brammer's departure the work in Denver came to a standstill for six years, till 1879, when the Rev. J. L. Hirschmann went to Colorado for his health. In spite of his condition he began mission-work among the neglected Lu-

therans and soon succeeded in gathering twelve families, with the heads of which he organized a new congregation on December 21, 1879. The little flock called Pastor Hirschmann, who served till September, 1880, when the condition of his throat made it necessary for him to discontinue preaching. There is a very interesting entry by the hand of this pastor in the first minutes of the congregation, dated April 11, 1880. He there made the remark: "The undersigned considered it his duty to call the attention of the assembly to the fact that many strangers, after having visited the services once or several times, stay away. This led to the question whether perhaps the laxity and the irregularity of most of our members might be a reason why so many strangers show little inclination to join us. It is indeed hardly to be expected that our congregation exhibit any growth as long as we ourselves do not show the proper zeal and unity. Let each member among us therefore take heed to himself and be zealous, and the divine blessing will not be withheld."

Although Pastor Hirschmann had been obliged to resign from the active ministry, he remained in the midst of the congregation at Denver and gave much time to the discussions concerning the acquisition of a church-building. The minutes of September 19, 1880, have the following entry: "After each member had inspected the church [namely, that on Arapahoe Street, which had been offered at the price of \$4,500], it was unanimously resolved to venture the purchase of the church in God's name." It was in the church on Arapahoe Street that



First Lutheran Church in Denver, Colo.
On Arapahoe St.

"The First German Evangelical Lutheran Church of the Unaltered Augsburg Confession of Denver, Colorado" worshiped for a dozen years, although its name was changed in 1882 to that which the congregation still bears, namely, "St. John's Evangelical Lutheran Church."

It was with the coming of Pastor L. W. Dornseif in April, 1881, that the congregation entered upon a period of definite growth. The business of the congregation was established along the lines of the older churches in the East, money matters were regulated, and the congregation as such as well as its various organizations flourished; for the pastor conducted a mixed chorus, a male chorus, a ladies' aid society, and a young people's society. The members even ventured a concert in the well-known Tabor Opera House. At the same time the pastor did much missionary work in other parts of the State, preaching in Durango, Leadville, Georgetown,

Silver Plume, Boulder and vicinity, Colorado Springs, Pueblo, and Canon City. By the middle of the eighties it could well be said that the congregation at Denver had passed its pioneer days, so that it could be built up along the lines of sound Lutheran practise.

The Lutheran Church of the Missouri Synod is now well established in the city of Denver. Six pastors are working in the city and its immediate vicinity, and a city missionary has just been installed. The rest of the State has also shown a remarkable growth in Lutheranism during the last thirty — particularly the last twenty — years. Out on the prairie are flourishing congregations, such as Brighton, Sterling, Yuma, Fort Morgan, Amherst, and others. Along the mountains and in the mountains the cities and towns of Colorado Springs, Pueblo, Durango, Monte Vista, Alamosa, and others, in addition to Westcliffe, are being taken care of with the preaching of the pure Gospel. The State of Colorado, together with Utah, where we have one congregation and a mission-station, has become a separate District of the Missouri Synod. What hath God wrought! *

History of the Stockbridge Indians and Our Missions Among Them.

By E. M. BIEGENER, St. Louis, Mo., former missionary among the Stockbridge Indians in Wisconsin.

III.

We take up the story of those who had been left behind in New York. In 1822, as we have seen, the removal westward began. "In 1825," says one, writing of Kaukauna, "the Stockbridge and Munsee Indians were occupying the south side of the Fox River at this point." But the removal was not completed until 1829. In that year John W. Quinney gathered together the last, about thirty of the poor, and brought them to the new home of their people.

After Mr. Sergeant's death, Rev. Jesse Miner became pastor of the New Stockbridge church, as we learn from the third report of the United Domestic Missionary Society. At the meeting of this body, — the immediate predecessor of the American Home Missionary Society, — held "Friday evening, May 13, 1825," in New York City, Governor De Witt Clinton and Chancellor James Kent appeared as members. Aid was granted to the New Stockbridge church. In July, 1827, Mr. Miner came West under the auspices of the American Board to visit the Stockbridge Christians and spent some weeks among them. In the new home the church of the pilgrimage and the mother church from New York became one again. To this reunited church Mr. Miner administered the Sacrament and admitted members. Thus began the first pastorate over an organized Protestant church in what is now Wisconsin.

In the following year, 1828, Mr. Miner returned, bringing his family,

* The author acknowledges his indebtedness to Pastor C. A. Gieseler, of Denver, Colo., and to Pastor C. Lange, of Troy, Ill., for much of the information contained in this article.

to make a home with his people at what was then called Statesburg, now South Kaukauna. In the *Missionary Herald* for June, 1829, a letter from him reports a revival and several additions to the church. "Twenty-five added since my arrival; fifteen others indulging hopes." But the hand that sent the glad tidings was even then forever still. He had passed away on the 22d of the preceding March. Near where he labored in life his people made his grave. "I am sorry," writes Mr. Miner's daughter, "that I can tell you so little of my father. An old Indian woman whom I met six years ago and who had belonged to his church said that he was like a father to the Indians and that they loved him much. They gave him an Indian name, Wah-nuh-wah-meet, which means 'very true man.' He died at the age of forty-seven. The Indians had these words placed on his tombstone: 'He shall gather the outcasts of Israel together.' He had translated many of our hymns into their language, the collection of which formed quite a hymn-book, from which they sang at his funeral. My father lies buried in the cemetery at Kaukauna, to which he was removed from the old burying-ground of the mission. Metoxen was loved of my father and revered of my elder brothers." (The stone now at the grave bears the inscription (with errors): —

In Memory of

Jessie Miner,

Born Sept. 26, 1781.

Commenced the Mobeakumuk Mission

At this Place, June 20, 1828.

Died March 22, 1829,

Aged 49.

Under Mr. Miner's pastorate, perhaps the summer of his first arrival, the Stockbridge people erected the first Protestant church on Wisconsin soil. Preceding his second arrival at Green Bay, in 1828, John Y. Smith came there May 18 of that year, who afterward filled a large and honorable place in the history of the State. Employed by Mr. Miner, Mr. Smith came "to erect, or work upon, the mission-buildings." Thus it is possible that the church (of which we shall hear again) was not built until 1828. Even in that case it was, for a time, the only one in what was soon to be Wisconsin, for the combination church and school which the Roman Catholics had begun at Shantytown in 1823 had been burned.

I am inclined to believe that the first Statesburg church, which was a structure of the kind that our Indians learned to build, had been put up before Mr. Smith came thither and that his first work in the place was to erect the missionary residence. This may have been the second frame house in what is now Wisconsin. (See *Wisconsin Historical Collections*, Vol. VII, p. 453. The account there appears to be somewhat confused. The language seems to indicate that he worked on a mission-house that was not at Kaukauna. If so, it must have been on a building belonging to the Episcopal mission. But as he had been employed by Mr. Miner, who was about to bring hither a large family and would certainly need a house for them, it is probable that his first work was done on the missionary home at Kaukauna.) It was a story-and-a-half building and according to the recol-

lection of Mr. James Madison Boyd stood near where is now the round-house of the (Lake Shore) Chicago & Northwestern Railway Company.

The "Winnebago war" of June, 1827, gave the Stockbridges and Oneidas an opportunity of showing their allegiance to the United States. Sixty-two of them joined a company raised by "General" William Dickinson and "Colonel" Ebenezer Childs. The "war" was scarcely more than several atrocious murders committed in the vicinity of Prairie du Chien. There is reason to fear that association with "Colonel" Childs would offset much teaching on the subject of temperance and almost every other virtue. Those who wonder that Christianity has accomplished no more for the Indians should remember that in its work for them it has had to contend with the vices of civilization as well as with those of savagery.

At Statesburg the schoolmaster soon followed the minister. On Tuesday, November 4, 1828, Augustus T. Ambler arrived at Statesburg. He came to establish a mission-school, but the state of his health prevented his doing so. A change of field did not long preserve his life. Going southward, he died in 1831 at one of the missions among the Choctaws. His place as teacher was taken by Miss Electa Wuh-weh-wee-nee-meew Quinney, Wisconsin's first schoolmistress.

Miss Quinney was educated at Clinton, N. Y., and Cornwall, Conn. At the latter place she spent six years. It was in 1828 that she began to teach the mission-school at Statesburg, probably, as I have said, the first free school in Wisconsin.

"The Hon. E. S. Miner, of Necedah, one of her pupils, says that she was a better teacher than the average of teachers to-day. Her methods, many of them, were similar to those of the present day. The pupils were mostly Indian children, but the language used was English. Daboll and Smith's Arithmetic, Webster's spelling-book, the old English reader, the Columbian orator, and Woodbridge's geography were her text-books. There was no Wisconsin then—all Michigan on both sides of the lake. The Indians were poor in mathematics, but excelled in penmanship. She rarely whipped; opened her school with prayer. It was modeled after the best public schools of New England at that time. The school was in connection with a Presbyterian mission. She refused to marry the sheriff of Brown County; too proud to marry a white man, she married an Indian minister and lived to a good old age in Wisconsin. Sixty-three years finds great improvements in the school system of Wisconsin, but whether a child at present gets any better knowledge of the elementary branches during the first ten years of his life than he did then is doubted."

To the above, from the *Door County Advocate*, may be added paragraphs from an article by Superintendent Henry Severin of New Holstein, Calumet Co.:—

"Miss Quinney was highly respected by the whites and moved in their best society at Fort Howard. She married Daniel Adams, a Methodist clergyman. Mr. Adams was a Mohawk Indian and at that time a missionary to the Oneidas and is spoken of as a pious and intelligent man. With him she removed to Missouri, where he became pastor to a band of Senecas. After his death she became the wife of a Cherokee editor, with whom, after some years, she returned to her farm in Stockbridge, which her son has lately sacrificed in order to push a claim that his kinsmen

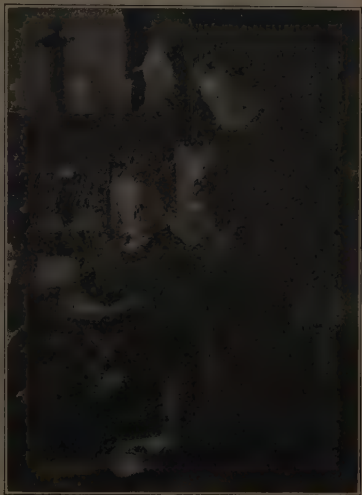
believe they have against the United States. Here she died about eight years ago.

"About one mile north of the little village of Stockbridge, on the east shore of Lake Winnebago, is a small graveyard. In the midst of monuments telling of sachems and other notables of the Stockbridges is a little mound of turf with a few scanty flower bushes upon it: it covers the remains of Electa Quinney, Wisconsin's First Teacher."

Before this there had been schools at Prairie du Chien and Green Bay, but Miss Quinney's was probably the first free school within the present limits of Wisconsin. In it the Bible had an honored place. The next winter, 1829—30, Mr. Jedidiah Dwight Stevens was teacher. Probably he served also as pastor of the church, the Rev. Cutting was unable, on account of the early closing of navigation, to reach his field that autumn. "My father," writes Miss S. E. Marsh, "arrived among the Stockbridges on the first day of May, 1830, and preached his first sermon to them the next day, it being Sunday." Some time during the summer he stood at the dying bed of the old revolutionary soldier Hendrick Aupaumut.

In his *Tour of the American Lakes*, published in London, in 1833, Rev. Calvin Colton, afterwards professor in Trinity College, Hartford, Conn., writing under date of August 16, 1830, gives a most entertaining account of the

Stockbridge settlement on Fox River, at Grande Kawkawlin, as he calls it. He explains that "Kawkawlin" means "falls," or "rapids," adding that "Grande" is French and needs no explanation. "I am now writing," he says, "from the mission-house of the American Board. The Stockbridges number about three hundred fifty souls and have probably made greater attainments in the English language and manners and in the useful arts of civilized life and also in the Christian religion than any other tribe of the aborigines on the continent; except that the Brotherton Indians have so long used the English language as to have lost their mother tongue. But in the moral state of society and in general improvement the Brothertons are far behind the Stockbridges." He then, as already noted, describes Dr. Ayscouth's gift. It was kept "in a kind of an ark," suggestive



Pastor Th. Nickel, First Lutheran Indian Missionary in Wisconsin, and Stud. Theol. E. M. Biegener.

to Mr. Colton of the Ark of the Covenant among the Hebrews. The day before was Sunday, and he had attended the service. Amid overhanging trees there was a well-built log church, used also as school. It would seat a congregation of three hundred. There was a Sunday-school with Indian teachers and a white superintendent (probably J.D. Stevens). All the congregation were "neatly dressed in a costume about half-way between the European habit and that of the wild tribes." This, to Mr. Colton's mind, suggested the degree of their civilization. "The men seldom wear hats." There were differences in dress, indicating, as among whites, "social standing, degree of respectability, and domestic wealth." The afternoon sermon was "interpreted for the benefit of the small portion of the tribe who do not understand English." The singing is highly praised.

"The staff and office of parish beadle" particularly interested our traveler. He thinks it probable that the office with its peculiar duties originated in the time of John Sergeant and makes no mention of the probability that it was merely a transference to an Indian church of a custom, that of choosing a tithing-man, existing at that time among their white neighbors. "The staff in the present instance was a green switch about ten feet long which the functionary had cut from the wood as he came to church." This was used with such vigor about the ears of at least one disorderly boy that they must have burned, Mr. Colton thinks, the rest of the day. The beadle roused a sleeping adult by hitting, with the heavy end of the "switch," the stove-pipe until it rang, meanwhile crying out in Indian, "Wake up there!" This official is spoken of as severely and strictly impartial, and our traveler does not doubt that even a stranger would be duly admonished if there should be need. Good order has always been noted as a characteristic of the religious meetings of these people. On this particular occasion the preacher was manifestly disturbed, though the congregation remained unmoved, taking the whole proceeding as a matter of course. The drowsy one gave good heed to the rest of the sermon, and the fact is noted that the congregation was very attentive.

Another thing that especially interested Mr. Colton was the fact that after the benediction the congregation sat down, giving those nearest the door an opportunity to leave first. Others then followed without confusion.

It may also be mentioned here that, when these people first came to Wisconsin, and for years thereafter, they followed the old New England custom of beginning the Sabbath at sunset Saturday evening.

Writing under date of 1831, January 11, Mr. Stevens gives the number of the tribe as two hundred twenty-five. Thus it is probable that Mr. Colton's "three hundred fifty" was an overestimate. There were in the church fifteen men and twenty-seven women. It is pleasant to read in a later communication from Mr. Colton that "on the last Sabbath in January, 1832, Rev. Richard F. Cadle, superintendent of the Episcopal mission at Green Bay, administered the Sacrament." Mr. Cadle's worth redeemed the mission which he had in charge from the reproach which the mendacious Eleazar Williams had brought upon it. In the autumn of 1833 Mr. and Mrs. Stevens left Statesburg. Soon they began work among the Sioux and in 1835 established a mission at Lake Harriet, within the present limits of Minneapolis. This was part of the beginning of the great work which has practically changed the character of that tribe, known from the time of

Marquette as ferocious and dangerous enemies; a work which, begun on the upper Mississippi, is being continued now in Nebraska and in the Dakotas by the turbid waters of the Missouri.

Soon the whites wanted Statesburg. To be sure, the Indians had made farms there and begun to improve its famous water-power by building a sawmill and beginning a grist-mill, destined never to be finished. But they were compelled to move again. Part of our story is told in extracts from a pathetic letter dated 1833, October 14 (signed by Jacob Cheek-thaukon, John Metoxen, Austin E. Quinney, Thomas T. Hendrick, Andrew Miller, Timothy T. Jourdan, Cornelius S. Charles, John W. Quinney, Samuel A. Miller, and Josiah W. Miller), and addressed to the American Board: —

"We wish to tell you that our hearts are glad, — that we are thankful,



Red Springs, Wis. (Lake 'Genesaret.)

Catholic Church in Distance.

first to God for giving us the Gospel, the Bible, and teachers, and next to you for sending them to us. The good people beyond the great waters first found us when we were blind and ignorant and wicked. We had no teachers, no Bible, no God, no Christ. We worshiped the bad spirit. They sent us the good Book and teachers about one hundred years ago. . . . But we were very dull to learn; many of us followed after strong drink. . . . As a tribe we were nigh to ruin. Then we came to this country. . . . Here you kindly sent us teachers, who have done much for us. . . . Nearly the whole tribe has become temperate and far more industrious than before. . . . Until recently it has never been believed by us that the whole tribe could be converted to Christianity, but now we are fully convinced and do firmly believe that the whole tribe cannot only be fully civilized, but brought to embrace the Christian religion. . . . We expect soon to leave our present settlement . . . and again to commence anew in the wilderness. Hard as

this is, we have endeavored to reconcile our minds to it. . . . Still we cannot avoid feeling much solicitude on the subject.

"The Sac and Fox and Delaware tribes of Indians are our friends and relatives, and a delegation from our people intend visiting them next season. Can we not tell them the great benefits we have received from being taught the Gospel? Can we not tell them that your society is ready to send them teachers if they are willing to receive them? Can you not appoint a missionary to accompany us? Fathers, if you think there is any way we can do good in our visit to our poor brethren beyond the Mississippi, we wish you would give us some instructions."

The narrative is continued in a letter by Chauncey Hall, dated 1834, July 2, at Statesburg, but postmarked "Grand Cakalin." It was addressed to Mr. Edmund F. Ely of the Ojibway mission at Sandy Lake, in what is now Minnesota. The postage, eighteen and three-fourth cents, reminds us that certainly in some things the former days were not better than these.

"When Rev. Mr. Green was at Mackinaw last summer, an arrangement was made for my future labors, which made it probable that I should in the course of the coming fall or early in the spring leave Mackinaw for the place from which I am writing. This station was occupied by the Rev. Mr. Marsh and Mr. and Mrs. Stevens. Mr. Stevens and wife left last fall, but it was not consistent for me to leave till spring. . . . We [he and his wife] left Mackinaw on the 21st of May, at 2 o'clock P. M., Monday, and arrived at Green Bay on Wednesday evening. Our passage was in the steamboat *Oliver Newbury* and, though we were detained by fogs, was very pleasant.

"We left Green Bay on Friday at 12 o'clock and proceeded up the Fox River. . . . We reached the mission-house at 3 P. M., had time to get our baggage, etc., from the landing (one and a half mile distant in consequence of the rapids) and get very comfortably settled before evening. Rev. Mr. Marsh gave us a very cordial reception. He has been alone since last fall, much of the time without any one to attend to his domestic concerns, and he was truly glad to receive fellow-laborers. We found in him what was expected, a kind and warm-hearted Christian, much devoted to his work and enjoying to a great degree the love and confidence of the people for whom he labors. . . . The condition of the Indians among whom we dwell presents much that is truly encouraging to the missionary, and methinks a view of them as they collect together for the worship of God or talk of His love in their dwellings would make the heart of one destined to labor among the uncivilized Indians, where no Gospel has extended its benign influence, to rejoice in view of what the Lord has done and encourage him to pursue his labors assured that He who has done so much for these Indians is able also to extend the work and will do it through the instrumentality of His children. The church among the Stockbridge Indians consists of sixty or seventy members. Most of them adorn their profession. Several who had wandered from the path of duty have recently returned with apparent penitence, and as far as I know, their lives give evidence that it is sincere. The church is a temperance church, agreeing to abstain from the use of all strong drink, not excepting wine, strong beer, and cider. Most of the tribe are members of a temperance society, which exerts a salutary influence. At their last annual meeting a few weeks since they re-

solved to give up the use of wine, strong beer, and cider. (The resolution had before existed but in the church.)

"Perhaps from what I write you will conclude that we are among a people so civilized that we have nothing to remind us that we are on missionary ground. Truly, we are among those for whom 'the Lord has done great things.' Yet had I time and room, I could tell you, with all that seems to be cheering, much that would lead you to feel that, if we are not in the midst of heathenism, we have enough to remind us of heathen wretchedness, enough to call forth the compassion of feeling hearts, enough to call forth our unwearied labors, and to lead us to ask with sincerity for an interest in your prayers.

"I mentioned the absence of the Rev. Mr. Marsh. He left with five of the principal Indians on the 12th of June. In the *Missionary Herald* for April, 1834, is a letter from the chief man of the Stockbridge Indians which will explain to you the object of this journey. Much interest has been and is still manifested by the Indians in the mission to their benighted neighbors. On the Sabbath previous to their departure, Mr. John Metoxen, the head chief of the tribe, addressed his people at the evening meeting. He was one of the delegation, and he reminded his friends in a feeling and dignified manner that they were soon to be separated, that perhaps this was their last meeting upon earth. Then he spoke of the contemplated journey to their neighbors west of the Mississippi, and he appeared deeply to feel the importance of the errand on which they were going.

"He said it was the first time their people had undertaken to tell 'the glad tidings' to their brethren in darkness. He expressed his sense of the blessings which had been conferred on them through the Gospel, of the preciousness of their privileges, and of the obligation which rested upon them to improve them as well as to discharge their duty to their wretched brethren. With much feeling he spoke of the condition of the heathen, and particularly of the Indians, while destitute of the Gospel. His heart seemed to feel for their wretchedness in this life; but the burden of his sorrows seemed to be the hopelessness of their condition in the future world while destitute of a saving knowledge of Jesus. He assured them of his attachment to home and his desire to return, but expressed the most cheerful resignation to the will of his heavenly Father respecting this. This counsel to his people who were to remain was faithful and affectionate, earnestly desiring their prayers for a blessing upon this embassy.

"The absence of Mr. Marsh and the chief men takes from the Indians those who have been their counselors, and we are not without our fears respecting the effect, particularly as this will be a season of much temptation, as the Indians are to receive their money for their improvements and are much unsettled in consequence of removing. Our hope is that He who has promised that 'they who water shall be watered' will watch over us. We have had cheering indications that the Lord was with us for two or more weeks past. Christians have been evidently revived, and two or three individuals have publicly expressed anxiety for the salvation of their souls and asked for the counsels and the prayers of Christians. Our meetings are well attended, and our Sunday-school is interesting. About half the people have removed to the new station about twenty miles from us and forty from Green Bay, the nearest white settlement. We expect to remove there in

a few months as well as the remainder of the people; we have yet to remove the timber and erect a dwelling."

To the "new station" was given the old name Stockbridge. Thither in that same month, July, 1834, came Rev. Abel Lester Barber, driven from Mackinaw by the failure of his health. Thus in trying a climate more remote from the lakes, he was added to the mission-force at Stockbridge. We shall hear of him later at Fort Winnebago and Milwaukee. At the latter place he had the first commission which the American Home Missionary Society issued for Wisconsin.

A Brief History of the Slovak Lutheran Synod of the United States.

By REV. S. G. MAZAK.

(This paper was prepared originally as a thesis for the B. D. degree at Concordia Seminary and is being printed with the permission of the author because it brings material that is not generally known. W. G. P.)

Reformation.

The soil for the Reformation had been prepared by Hus and his followers after him, so that not long after Luther had begun his work in Germany, it was known in Slovakia and followed with great interest. That Luther's influence was felt in Slovakia quite early we can readily see from this, that already in 1521 the bull against Luther was published in all churches and all followers of Luther were condemned as heretics. The first congregation seems to have been established in Nové Mesto, Nitrianska Stolica, in 1522. How Luther's doctrine was brought to Slovakia cannot be definitely decided. But we do know this, that many young men attended the University of Wittenberg and thus would bring back Luther's views. In addition, merchants and travelers who had been to Germany during that period brought back with them stories of Luther and his work. The movement spread so rapidly that all the princes but three became Lutherans, and their subjects followed suit. Names most prominent at this time were Jan Silvan, Andrej Jakobei, Gaspar Kolarik, and Leonhard Stoeckel. The latter was especially active among the German inhabitants of Spis and Saris.

Counter-Reformation.

In 1523, at the Diet at Budapest, the law was passed that all Lutherans were to lose title to their property and to be executed. In 1525 it was affirmed and the addition made that all Lutherans were to be exterminated. The persecution was carried on especially during the Thirty Years' War. The moving spirit behind the persecution were the Jesuits, who did all they could to break the hold that the Lutheran movement was obtaining on the country. Perhaps the greatest persecution was that under Leopold I (1657 to 1705). During his reign the Jesuits had practically a free hand. They, with the aid of the army, went throughout the country, murdering and terrorizing the Lutherans. Wherever there were Lutheran ministers, they were banished, and Jesuits were placed there. Where they were unable to destroy the church, they accused the ministers and teachers of conspiracy against the government and condemned them either to death or to be sold

as galley-slaves. Churches were seized and given to the Catholics. In this manner the Lutherans lost over eight hundred churches during the ten-year period of persecution from 1671 to 1681. The greatest atrocity committed during this period was the so-called Prešov Slaughter (Presovska Jatka). The inquisition was held under the Italian general Karaffa and occurred in 1687. Lutherans were accused of having conspired against the government. They were haled before a court composed of foreigners, and no mercy was shown them. In this manner twenty-four influential men of the country were condemned and executed. In the same year this court was disbanded by the king and the Lutherans enjoyed peace for a while. They were, however, permitted to have services only in so-called "articulate churches." From then on persecutions arose from time to time; but they were not so severe, and gradually the Lutherans began to obtain their rights.

Lutherans Obtain Certain Privileges.

During the reign of Maria Theresa the Jesuits were driven out of the country. The Lutherans now could breathe more freely. Soon after the death of Queen Maria Theresa her son, Joseph II, gave the "Patent of Tolerance," in 1781. It embodied the following points: —

1. Wherever there were one hundred Lutheran families who were able to support a church, they were allowed to build a church, without a tower and without bells, and were permitted to call a pastor and an organist.

2. No one was to be punished because of his creed.

3. Lutheran ministers were freed from the jurisdiction of the Catholic bishops.

4. So that Lutherans also would be enabled to hold office, it was decreed that all office-holders were to take the oath according to their creed.

In a short time there were about two hundred Lutheran congregations. In spite of these privileges the Church did not enjoy peace. Therefore in 1848 the diet granted equal rights to all creeds. But due to internal strife in the country this was not carried out. However, in 1868 the law was reaffirmed, and equal rights were granted to all religions.

Rationalism.

Although the Lutherans were now enjoying the freedom granted them by the government, another danger soon raised its head and threatened the life of the Church. This was the movement of Rationalism which held sway in the eighteenth century. Its baneful effects were noticeable in the books which were at that time issued for the people. Chief among these was the hymnal *Spevnik*, issued in 1842, which is full of rationalistic views and denials, or else remains silent on, some of the cardinal doctrines of the Church. Sad to say, this hymnal is used also to-day in many of the churches there. Another direct result of Rationalism was the movement for union of the Lutherans with the Reformed (Calvinists). The moving factor behind this tendency was the desire of the Magyar government to force the Magyar language on the Slovaks at all costs. Since most of the Magyars were Calvinists, they felt that a union between the two church-bodies would suit their plan quite well. Men were sent to serve the congregations without any examination as to their doctrinal stand, but only as to their ability to handle the Magyar language. All appeals of the con-

gregations were in vain, as they were soon denounced as Panslavs and disturbers. The man who finally tried to carry out the idea of church union was Count Karl Zay, who was elevated to the position of General Inspector in 1840. His motto, contained in the *Tarsalkodo* (*Gesellschafter*), was: "We are neither Lutherans nor Calvinists, neither Orthodox nor Roman Catholics, neither Christians nor Jews, but we are Magyars." Every effort was now made to bring about this union. But against this movement arose Dr. Joseph Miloslav Hurban, who by writing and preaching ably defended the Church and prevented this union. Thus the Lutheran cause was saved in Slovakia, though it now suffered persecution from the Magyar government. The Church never regained her entire freedom again until after the World War, when the Republic of Czechoslovakia was established. But the seed of indifferentism that was sown during the past century has not been rooted out, and the Church in Czechoslovakia is not pure. It has a decidedly unionistic spirit and in places has formed unions with sectarians, giving them permission to preach in their churches and holding services with them.

Arrival of Slovaks in America to the First Attempts at Some Outward Organization.

We cannot accurately determine the arrival of the first Slovak Lutherans here in America, as their history is somewhat obscure. But, according to the sources before us, it seems that they began to drift here about the late 70's. They were forced to leave their homeland due to the tyrannical treatment they were receiving at the hands of the Magyar government, which attempted to stifle the Slovak language and all love for it. Many would not submit to the unjust demands of the Magyar government, but rather left their home. Another cause of their leaving were the conditions in their country, which were not always prosperous. Thus many came to America not only for the purpose of enjoying the freedom of speech and education that it offered, but also for the wonderful opportunities of making a livelihood. To them America was the Promised Land flowing with milk and honey.

These early Slovaks settled primarily in the Eastern States. But we also find them in the States of Minnesota and Illinois. As there were no pastors among these early settlers, their spiritual life suffered. Many attended sectarian churches, others drifted from the faith entirely. For this neglect their mother church in Czechoslovakia (at that time a part of Austria-Hungary) must certainly take the blame, as it took no steps to care for the needy and dear souls here in America. It seemed that unless proper steps were taken immediately, these precious souls would either be assimilated by the sectarians or else lost to the Church entirely. And, indeed, as a result of the lack of spiritual care the daily life of these early settlers was not very exemplary, though we must say that there were many exceptions. Still, though things looked black, God saw to it that these souls did not perish, but were preserved for His kingdom.

Since their mother church in Czechoslovakia made no attempt to take care of these souls here, we read of attempts made by the Germans to take care of these people. The first steps of the kind that we find recorded were those by the German Pennsylvania Synod. Its mission board sent an

appeal to "Senior" K. E. Lany, pastor at Cernilov, Bohemia, asking him that he should send over some ministers or, if that were impossible, at least teachers who would do mission-work here among the Slovaks. "Senior" Lany placed this plea before the ministers and teachers of his district, but, sad to say, it was without any result. Only one young man volunteered, who was at that time studying at the Teachers' College "Kommet zu Jesu" in Prussian Silesia. This young man was Karol Horak. He finished his studies at this institution in the year 1882 and received a call to be teacher in the city of Holic. This he did not accept, for he had his mind set on helping his brethren in America. The same year he departed for this country, to do mission-work. Arriving here, he stayed at the home of Rev. L. A. Dewald, of New Brunswick, N. J., where he prepared himself for that noble work that had brought him to America. However, urgent pleas came from Pennsylvania that at least one man should be sent there immediately. Karol Horak responded and immediately took up his work in the anthracite regions. He did not neglect his studies, however, but diligently applied himself to the study of theology. In his mission-work he was under the supervision of Pastor E. A. Brauer, of Hazleton, Penn. In 1883 he took his examination at Muehlenberg College, Allentown, Penn., which he passed successfully, and on the 16th of October, 1883, he was ordained as minister of the Gospel by Dr. Rath, Professor Speaker, and Dr. Sattler. He was now ready to take up fully the work awaiting him. His field was great, for it comprised the following cities: Freeland, Hazleton, Mahoney City, Mount Carmel, Wilkes-Barre, Scranton, Plymouth, and Nanticoke. His salary was paid by the German Pennsylvania Synod. Of the towns mentioned here Freeland and Nanticoke were the first to organize congregations, although they were not the first in America. This honor falls to the Streator, Ill., congregation, whose history we shall treat anon. This is all that we can determine as to the activity of the first Slovak missionary here in America. We shall now proceed to the history of the first organized congregation in America, partly also because it is connected with our Synod.

The First Organized Congregation in America.

While the other cities were satisfied to mark time and wait until something was done for them, we meet with an entirely different attitude in Streator, Ill. In this city there were by 1883 over forty families and many young folks. Not satisfied with waiting until their mother church in Europe would realize their straits here or until some other Lutheran body would help them out, this band of Lutherans decided to organize a congregation and to call their own pastor. Since there were no Slovak pastors here at that time, — for Horak was not ordained until the latter part of 1883, — they decided to call a pastor from their homeland, Czechoslovakia. It seems they had already sent a call to Cyrill Droppa before the summer of 1882, for he writes: "In the summer of 1882 I received a letter from my former parishioner and friend John Kozlej, who, though removed bodily, was close in spirit and remembered me. I also received letters from the then unknown pastor of the German Lutheran congregation of Streator, Ill., Mr. John Hossfeld. In all these letters is expressed the desire and the wish, especially of the Slovaks, that I should come to America as early

as possible and should as a minister and preacher of the Word take charge at Streator, Ill." Thus we see the zeal of these early settlers; they did all they could to bring the Gospel to themselves and their dear ones. They realized that if they continued without spiritual care, they and their dear ones would perish. Thus they seemed to be mindful of our Lord's warning, "For what is a man profited if he shall gain the whole world and lose his own soul?" Matt. 16, 26, and again, "Seek ye first the kingdom of God," Matt. 6, 33. Their labors and prayers were not in vain, for Rev. Droppa heeded the call of his far-away brethren and prepared to leave for America. He arrived at Streator, Ill., on March 26, 1884. On the 30th of that month he held the first service in that congregation, which was well attended. After the service a meeting of the congregation was held. At this meeting they formally organized, elected their pastor and the other officers of the congregation, and also chose a name. The following year they built and dedicated their church. However, Rev. Droppa did not stay long at Streator, Ill., as due to an unchristian life he was forced to leave the congregation in 1887.

The organization of other churches soon followed, chief among which were Freeland, Penn., Minneapolis, Minn., and Nanticoke, Penn. The pastors who were active during this period of American Slovak Lutheranism were Cyrill Droppa, Karol Horak, Karol Hauser, C. L. Orbach, and D. Z. Laucek. (The writer has been unable to procure any definite data on the last three mentioned.)

First Attempts at Some Outward Organization.

Although by now there was a fairly large number of pastors here in America, we do not see any attempt at unity of the spirit or desire to carry on the work of preaching the Gospel systematically among them. It seems that everybody lived only for his own daily needs and did not care to cultivate a spirit of brotherly love to, or to become better acquainted with, others. Sad to say, these men were more active in social work for their race than for the propagation of the Gospel, that sweet message of God's love, the only message that could keep the Slovaks in the service of their Master. How much harm the indifference of the early leaders of the Slovaks did will be seen later, when attempts were made to bring the Church back to its original purity. That was the one lack at this time: the Slovaks had no capable leaders, no Walthers, who would lead them on to the fountain of the living waters and who would weld them into an organization that should exist for the glory of God and the welfare of men.

Such an organization was above all necessary at this time. The field was great, comprising about six States; and in these six States we find only six or seven ministers and the influx from Europe becoming greater and greater. Many, since they could not obtain spiritual food from their own Church, sought it in other folds. Thus many attended sectarian churches, where was sown the spirit of indifferentism and unionism, which later on placed obstacles in the way of a true spiritual union of the Slovak Lutherans in America. As those who had just come from Europe, where the state church was on the decline and where there was no clear-cut stand on the question of unionism, were not very much interested in churches, they sought the social side of the Slovak life and worked to form a national

organization, in which was fostered not the love of Christ, but the love of their language and where, instead of the vicarious atonement of Christ, was proclaimed the brotherhood of man — good deeds. This work was carried on not only by the laymen, but, sad to say, also by the pastors, who should have directed the energy of the laymen to spiritual things and who should have so directed the organization as to make it redound to the glory of God and the benefit of Slovak Lutheranism. Instead, they helped to form an organization that later opposed all their efforts to bring the Slovak Lutherans back to the pure doctrine of the Bible. Thus the laymen became organized into an organization that paraded under the name of *Cirkevna Jednota* (Church Union), but did more harm than good to the Church; for it continually mixed its affairs with those of the church and always endeavored to be a big power in the governing of the church. But we shall treat more fully of this under a different head.

Though the pastors of their own initiative made no move to form any organization, proposals for such an organization were heard from time to time, coming mainly from the laymen. These proposals culminated in the national convention of the S. E. J. (Slovak Evangelical Union) held at Mahanoy City, Penn., on the 4th of June, 1894, when a resolution was passed that a so-called Seniorat should be formed. Whether this movement proceeded from a true desire for a spiritual union whereby the Slovak Lutheran Church would be benefited is doubtful. It seems to us that this movement flowed more from a desire to weld the Slovaks into a powerful organization in which the S. E. J. would play a prominent part. But be this as it may, an attempt was made to unite the churches, and that is what interests us most.

Of this event we read in the *Pamatník* of the S. E. J., written by J. Feriencik, the following: "Since at this convention there were present also many pastors, it was proposed that they should agree among themselves and that on the following day they should give a report of their decision. And so it came to pass. On the following day (June 5) the pastors gave their report that they had agreed that they would organize a Slovak Seniorat, that is, an ecclesiastical body. The delegates elected the Senior and other officers of the Seniorat, and it came to pass that Rev. K. Hauser was elected Senior, Rev. D. Kvacala recorder, Rev. C. L. Orbach editor of the church-paper, and Rev. L. Novomesky associate editor." The official organ was to be the so-called *Cirkevne Listy*, which was issued in Liptovsky Sv. Mikulas, Czechoslovakia. It seems that no other pastors were present, as the above-named are the only ones mentioned. At least these were the only ones who took any active part in forming this Seniorat. Besides these pastors there were also present men from secular life. Of these the following are mentioned: Andrej Ferenc, Michal Cerlak, Michal Lukac, Gustav Schneider, Pavel Gula, Juraj Korecko, and Pavel Junas.

This is as far as the Seniorat progressed. Every one was in favor of it while they were together. But after the meeting was dismissed, the Seniorat and the wonderful resolutions to unite the Slovak Lutherans into one body were soon forgotten. And thus this first attempt died a natural death of neglect, for we hear nothing more mentioned of it after this preliminary meeting.

What are some of the causes that were instrumental in stifling this

organization at its birth? If we closely analyze the situation, we are forced to admit that a union at this time was well-nigh impossible. In the first place, the whole procedure was not carried out in the proper spirit. There was not a desire for a true spiritual union, but for an outward secular union for the sake of peace. That there could indeed be no true spiritual union, we can also see from the following facts. The pastors that were present were all from different theological schools, holding different opinions on some of the cardinal doctrines of the Lutheran Church. Where there is no true unity in doctrine, there also cannot be true outward unity. Just to give some examples. One of the pastors present had administered Communion to Calvinists, giving as his excuse that he understood the Magyar language and that thus, when they came to him, he could not very well refuse. Another stated that it would not be a sin if at some time or another the people would dance. Again, when we study the purpose of this meeting, we ask, What brought these pastors to this meeting of the



First Indian Lutheran Cemetery, St. Louis (Bethany), Mich.

Missionary Miessler's Wife Buried There.

S. E. J.? Was it spiritual matters that brought them there? Indeed not. It was purely secular matters. It was an effort on their part to be leaders of their people in patriotic endeavors, an attempt to appear as great nationalists and lovers of the Slovak language. It was a seeking of their own glory and not the glory of the kingdom of God. Such circumstances certainly boded no good for the cause of Slovak Lutheranism in America. And later, when the Synod was formed, these very men, with the exception of Rev. Hauser, left this Synod because the glory and praise of this world was more precious to them than the cross of Christ.

In addition, we may say that we can already here notice the great influence that the S. E. J. played in the formation of the early Slovak Lutheran Church. And we may say that if at this time that influence had been directed into proper channels and if a clear-cut distinction had been made between its affairs and the affairs of the Church, much of the trouble that came later on would have been prevented here, at its genesis. But those who were the leaders of the Church failed most miserably in the discharge of their duties.

(To be continued.)

The Beginning of the Reformation in Denmark.

By REV. F. FRANDSEN.

Reprinted from the *Theological Forum*.

After Christianity had been introduced in Denmark by Ansgar in 865 and had won its final victory by the beginning of the eleventh century, during the reign of King Knud (Canute) the Great, 1014—1035, the Catholic Church maintained its dominating position unhindered for approximately five hundred years. But at the beginning of the sixteenth century, Luther appeared in Germany and awakened that great movement for freedom from the teachings of men and established the Word of God as the only rule for guidance in life. The clear light of the Gospel began to shine, and Christ became recognized as the only Savior of sinners. This movement rapidly spread to Denmark, and the foundation was well prepared for the growth of true evangelism. Denmark's proximity to Germany and the regular connections between the two countries made it easy for thoughts from the one to transplant themselves to the other; and the conditions of the Catholic Church in Denmark were such that among the great proportion of the population, particularly among the citizens and peasants, though also among the nobility, there existed grumbling and growing dissatisfaction. Even in the Catholic priesthood itself there were men who with sorrow and shame observed the Church's decadence and worldliness.

The best-known of these, who at once greeted Luther's campaign with joy because he believed that a reformation in the "worldly" Church of that period was needed, was the Carmelite monk Paulus Eliae of the Monastery of St. Mary in Helsingor (Elsinore). Eliae was later master of the Carmelite College in Copenhagen and teacher of theology at the university of that place. He agitated against trading in indulgences, against the empty ceremonies and devotional exercises that were not truly heartfelt, against the priesthood's extravagance and worldly-mindedness, against the idleness and ignorance of the monks, etc. He learned to know some of Luther's earliest writings and admired their truth and boldness. Under his guidance several of the friends and leaders of the Danish Reformation were educated, including Frants Vormorsen and Peder Laurentsen. As little by little he realized the great significance of the Reformation and the breaking off of all the old bonds, he, however, placed himself in opposition to it and became known in Denmark by the name of *versipellis*, or turncoat.

The king, in whose reign the viewpoint of the Reformation began to make itself felt, was Christian II (1513—23), a man of liberal mind and a lover of the common people, a man who hated the dominance of the nobility and the tyranny of the priesthood. In his reign the sale of indulgences reached Denmark from Pope Leo X in the person of the Legate Arcimbold; but as the legate got into communication with the king's enemies in Sweden, over which empire he also ruled, a violent rupture ensued. Moreover, on other grounds, the king quarreled with the Pope concerning the archbishopric in Lund. In the mean time, partly on account of the fact that the king was a brother-in-law of the Catholic Emperor Charles V and partly because of internal political conditions, the

connection with the Reformation movement was broken off. But in the reign of his successor, Frederick I (1523—33), it resumed its triumphant progress, and in the reign of his son, Christian III (1536—59), who as a young man had been present at the *Reichstag* in Mainz, the movement gained a complete victory at the parliament which was called to meet at Copenhagen in 1536. As the years went by, there were many who aided the movement, young men who had studied in Germany, at Wittenberg, Erfurt, and other places, and were delighted with the new thoughts, which were in reality the old true Gospel shorn of all the superstition and myths and legends which in the course of centuries had encrusted themselves upon it and had nearly covered it up.

But the most important of the champions of the Gospel in Denmark was the monk Hans Tausen. He was born in 1494 and was the son of a peasant from the island of Funen. On account of his sterling abilities he was placed in the Odense School and later went to Antvorskov Monastery, near Slagelse, and was sent from there to Germany to study. In 1519 he obtained the degree of Master of Arts at the University of Rostock. In 1523 he went to Wittenberg to further his studies, but was unexpectedly called home by the prior of his monastery, who feared that he would be influenced by the new evangelical teaching. It was, however, too late. He had been gripped by Luther's words and personality, and in a Good Friday sermon he openly confessed his devotion to Luther's true and sound doctrine.

Tausen was cast into the monastery prison by the prior and shortly afterwards was sent over to the town of Viborg, in Jutland, to the monastery of the Order of St. John, whose prior was renowned for his severity. There the eagle's wings were to be clipped; but from the windows he preached to the multitudes who assembled outside, and the prior was obliged to let him speak in the monastery church on Sunday evenings. He immediately afterwards regretted it when he saw how the people came in great crowds to listen and would have imprisoned Tausen anew, but then the citizens of the town armed themselves in his defense, and he left the monastery, cast off the monk's garb, and led the Reformation to victory in Viborg. The king took him under his protection and later called him to Copenhagen, where in the Church of St. Nicholas he fearlessly and indefatigably preached the Gospel until, after much opposition from the Catholics, here also the victory was won.

As the Reformation had plowed its way to victory in Viborg and Copenhagen, little by little it did the same in the other towns also. A number of able preachers and teachers arose; Luther's Small Catechism and the Augsburg Confession were translated into Danish, and in 1529 there appeared a translation of the New Testament in Danish by Kristian Pedersen, which had the same significance for the whole of Denmark and its spiritual life within the Church as Luther's translation of the Bible had for Germany. Hymns were now sung in Danish, and the Gospel was preached everywhere in the mother tongue.

After the death of Frederick I, in 1533, the political conditions in Denmark were turbulent, as no agreement could be reached regarding his successor, and the Catholics made use of this situation and effected the banishment of Hans Tausen. But popular protest arose, and the bishops

were forced to call him back, and when Christian III became king in 1536, the victory of the Reformation was complete. Luther's friend Bugenhagen was summoned from Germany to crown and anoint the king and to consecrate the first Evangelical Lutheran bishops, of whom the most notable was Peder Palladius, Bishop of Sjaelland (Zealand). Later Hans Tausen became Bishop of Ribe, and in 1561 he died.

The schools and churches were now organized, and although it naturally took some time before all evidences of papal rule disappeared, the Reformation had won the hearts of the people, and holds it to this day, in that 98 per cent. of the population still belongs to the Evangelical Lutheran Church.

A Salzburg Memorial Medal.

Through the kindness of friends in Cincinnati, Concordia Historical Institute has obtained photographs of a hollow medal, prepared in 1732, it seems, by the artist Abraham Remshard, of Augsburg, to commemorate the expulsion of the Lutheran Salzburgers in 1731 and the welcome into his domain given to thousands of these exiles by Frederick William, King of Prussia. The Salzburg emigration is of direct interest to Lutherans in America because of the fact that a goodly number of the refugees found a haven in the colony of Georgia, beginning with the year 1734.



Exterior View.

This medal, which is not much larger, either in diameter or thickness, than a silver half-dollar, is hollow. The second-hand dealer who obtained the medal from the heirs of Abraham Joseph Levy, of Cincinnati, unaware of its historical value, added it to the coin collection of his little son. One day the child, while playing with it, accidentally unscrewed it, and then the father discovered its contents, namely, seventeen finely etched and hand-painted miniatures which tell the story of the persecution and eviction of the Salzburgers.

In our illustrations we show the face and reverse of this medal, the exterior and interior views. The profile is that of Frederick William of

Prussia, who promised to receive all the Salzburgers who were compelled to leave their homes. The reverse shows a group of the emigrants standing before a crowned figure, with the legend, in German: Gen. 12, 1: "Go unto a land that I will show thee." The interior of the two halves shows two maps, pasted in, one of the Salzburg province, the former home of the emigrants, and the other of the Duchy of Lithuania, where many thousands found a new home.

The seventeen miniatures inside this medal are numbered and present the following sequence of scenes, evidently intended to depict symbolically and actually the history of the Salzburgers from the time of the Reformation down to the year 1732:—

1. Christ as the Good Shepherd, with a staff in hand, leading a flock of sheep; the inscription: "*Ich habe noch andere Schafe.*"



Interior View.

2. The Israelites wandering through the wilderness; inscription: "*Aus dem Diensthause.*"

3. The angel of the Lord freeing captive children of God; inscription: "*Der Herr hat seinen Engeln befohl. ueber*" (dir).

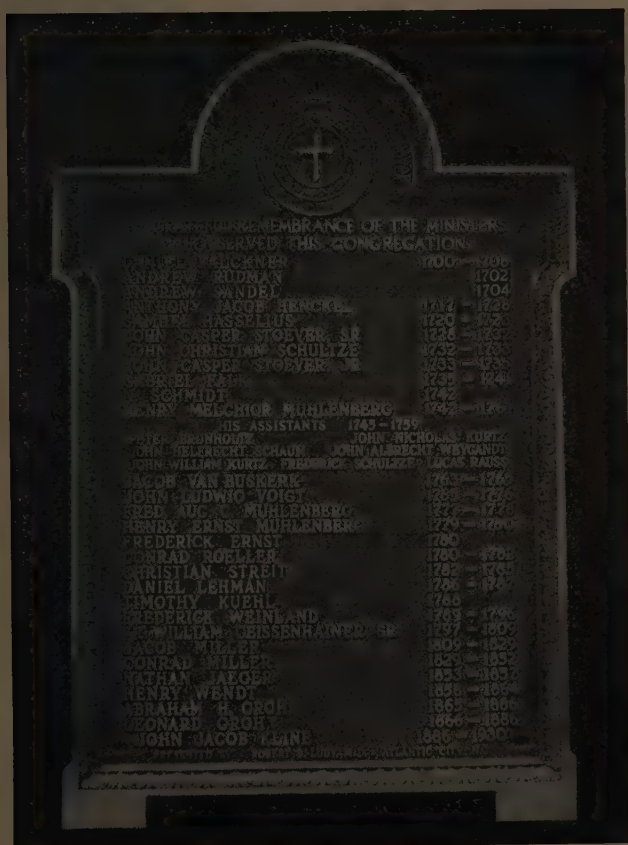
4. A monk, most likely Luther himself, at work in his study. Before him, on a table, several open books, inscribed, "*Lutheri buch,*" etc.; inscription: "*Offenbarung der Wahrheit.*"

5. Lutheran delegates of the Salzburgers presenting a petition for Communion in both kinds to their archbishop, who rejects it; inscription: "*Trinket alle daraus.*"

6. A Lutheran priest martyred on account of his fidelity to Scripture; inscription: "*Versiglung der Wahrheit.*"

7. The publication of the edict of 1588 against the Lutherans in Salzburg; inscriptions: "*Edict wider die Lutheraner — Anno 1588.*" "*Wir Wolfgang Theod. Ertzbisch.*"

8. The execution of the edict of banishment (1684—86), when the children were forced to remain behind and become Roman Catholics; inscription: "*Vater und Mutter verlassen mich.*"



An Interesting Historical Tablet.

Dr. Robert B. Ludy, of Atlantic City, N. J., widely known as a world-traveler, historian, writer on medical subjects, and business man, has presented to Swamp Lutheran Church, at New Hanover, Pa., a large bronze tablet on which are recorded the names and the years of service of the thirty-six ministers who served that congregation since the building of its first church in 1703. Among the famous pastors of the church was Henry Melchior Muhlenberg, who was also the first regular pastor of Augustus Lutheran Church at Trappe, Pa.

9. A peasant with pilgrim staff in hand; inscription: "*Zähle meine Flucht.*"

10. A meeting, in a private house, of faithful Salzburgers for the study of Scriptures; inscription: "*Suchet in der Schrift.*"

11. The burning of Lutheran writings by officers of the archbishop.

12. Lutherans in prison and in stocks; inscription: "*Gedenket unserer Bande.*"

13. The actual migration of the Lutherans, who form a long procession, leaving a walled city; inscription: "*Zeige uns deine Wege.*"

14. A scene showing the welcome given the exiles on their march; inscription: "*Wir segnen euch im Namen des Herrn.*"

15. Another scene of the march, showing a large audience listening to an Evangelical preacher; inscription: "*Du hast Worte des ewigen Lebens.*"

16. The exiles received in a walled city, perhaps Berlin; inscription: "*Wie lieblich sind deine Wohnungen.*"

17. The last picture shows a meeting of committees, evidently making final arrangements for the care of the exiles in their new homes; inscription: "*Seid bereit zur Verantwortung.*"

W. G. P.

A Remarkable Baptismal Certificate.

The museum of the Concordia Historical Institute has just received a valuable addition, a certificate of baptism dated November 1, 1780, and written by a Lutheran minister residing in the State of Kentucky. This certificate was sent to us by Rev. D. C. Hennig, of Watseka, Ill. It was presented to him by Mr. Grotevant, superintendent of the Livingston County Poor-farm at Pontiac, Ill., an institution served by Rev. Hennig. The certificate was found by Mr. Grotevant in an old trunk which had been left in the institution by one of the inmates. Mr. Grotevant knows nothing of the history of the document, nor does he know by what inmate it was left there.

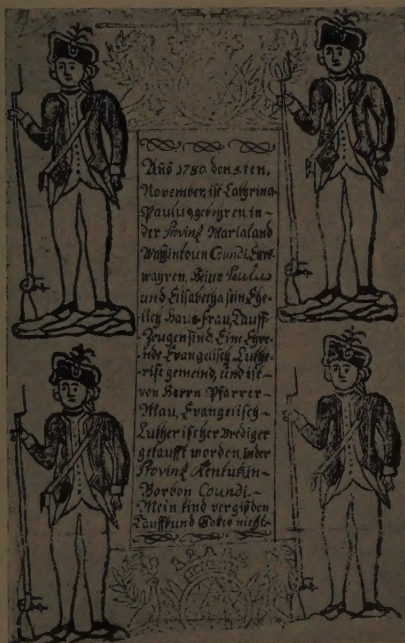
The certificate measures $7\frac{1}{4} \times 11\frac{1}{4}$ inches. The paper is still in good condition, but has browned from age. It was mounted years ago on a sheet of bond-paper. In the center is the following text, nicely lettered by hand:

Ano 1780, den 5.ten, November, ist Kathrina Paulus, geboren, in der Provinz Marialand Waschintoun Counti, Ehrewharen, Heinr. Paulus und Elisabetha sein Ehelich haus-frau, Tauff-Zeugen sind, Eine Ehrende Evangelisch Lutherise gemeind, und ist von Herrn Pfarrer Mau, Evangelisch-Lutherischer Prediger getauft worden in der Provinz Kentucki in Borbon Counti. Mein kind vergiss den Tauffbund Gottes nicht.

Translation: "In the year 1780, November 5, Kathrina Paulus, born in the province of Maryland, Washington County, (the daughter) of Henry Paulus and his wife Elizabeth, the witnesses being an Evangelical Lutheran congregation, was baptized by Rev. Mau, Evangelical Lutheran preacher in the province of Kentucky, in Bourbon County. 'My child, do not forget the baptismal covenant of God.'"

At the top and bottom are a circle, with crown and olive-leaves, printed from a wooden stamp. But the most remarkable features are the four continental soldiers which surround the text. The uniform resembles that worn by volunteer infantrymen who offered their services to General Washington. These, too, are printed or stamped from woodcuts. The sleeves and part of the coat are red, a separate die having been used to stamp these red portions.

A Rev. S. Mau is mentioned in A. L. Graebner's *Geschichte der Luthe-*



rischen Kirche in Amerika, Vol. I, as one of the founders of the Ohio Synod in 1818. This S. Mau was serving a parish in Montgomery County, Ohio. Whether he is identical with the Pastor Mau who rode the Kentucky circuit in 1780, we have not been able to establish. Rev. Hennig draws attention to the fact that this certificate was written in Kentucky only five years after Daniel Boone had established Boonesboro, the first white settlement in that State.

THEODORE GRAEBNER.

Donations Received by Concordia Historical Institute.

September 22, 1929.

Programs and clippings of a number of quadricentennial celebrations of Luther's Catechism, 1929.

Catalog of Bethany College, Mankato, Minn.

Pencil-drawings: Side-lights of the 1929 Delegate Synod.

Mensagemiro Lutherano, Porto Alegre.

A scrap-book of photographs and clippings concerning the Delegate Synod at River Forest, Ill.

A number of badges, etc., from various anniversaries, from Dr. Dau.

Prosper Farinacius, *Praxis et Theoricae Criminales*; Venice, 1594.

Decisiones Sacrae Notae Romanae; Rome, 1762.

Consiliorum Alexandri Tertagni Liber Sextus, Liber Septimus; Venice, 1750.

Seventy-fifth Anniversary of Zion Church, Akron, Ohio.

Program of the Quadricentennial Catechism Celebration, Soldiers' Field, Chicago.

From Otto Engel, Milwaukee, the following donations were received:

Engel's *Kurzgefasste Geschichte der Wisconsinssynode*, 1915; Engel's *German Lutheran Churches (Wis.)*; Lacher's *German Element in Wisconsin*.

Through Prof. Theo. Graebner: —

Photograph of Pastoral Conference, St. Charles, Mo., October 23, 1876; *Diamond Anniversary, Trinity Church, Cape Girardeau, Mo.*; *Ninetieth Anniversary, Trinity Church, St. Louis, Mo.*; *Twenty-fifth Anniversary of St. John's Hospital, Red Wing, Minn.*

Through Dr. L. Fuerbringer: —

Three programs of the Catechism Quadricentennial Service, at St. Paul's, Dubuque, Iowa. *Program of the Catechism Quadricentennial Service at West Point, Nebr.*

Photographs of Prof. A. Biewend, Prof. A. Crull, Prof. Crull's children, and Mrs. A. Crull. Donated by Emma Selle.

Class Notes on Exegesis of Hebrews. Donated by Christoph Carl Metz.

Notes on Seyffarth's *Egyptology*. Donated by Prof. W. A. Baepler.

Lexicon Aegypticum, by Prof. G. Seyffarth. Donated by Prof. W. A. Baepler.

One sermon manuscript on 2 Cor. 3, 4—11, by Pastor Schieferdecker, 1890.

Glossaries for the obelisk on the Porta Popolo, for the New York and London obelisks, by Prof. G. Seyffarth. Presented by Prof. W. A. Baepler.

October 15, 1929.

Through Mr. Theo. Eckhart: —

Two birettas from Rev. Ruhland and a quadricentennial Catechism program of the celebration in Sykeston, N. Dak.

November 19, 1929.

Through Prof. Theo. Graebner: —

Various items used in connection with the Detroit Catechism Quadri-centennial celebration, such as the official emblem used on floats, a chart of the auditorium, the official medal, etc.

December 17, 1929.

From Mr. L. H. Waltke a printed copy of a sermon preached by Dr. Walther at the corner-stone laying of the new Trinity Church, St. Louis, in 1864.

Through Prof. Th. Graebner a lithograph of Luther's death-mask.

A photostatic reproduction of a handwritten history of Trinity Church of Detroit, the original of which was taken out of the corner-stone when the old church on Gratiot Avenue was razed.

A lithograph of Christ Church Cathedral, St. Louis, in which the Saxon forefathers worshiped from 1839 to 1842.

The original copy of the first proposed constitution of Concordia Historical Institute as submitted by Mr. Chas. Duesenberg, St. Louis.

Through Prof. W. G. Polack: —

History of Trinity Ev. Luth. Church, Cumberland, Md., and order of service at its seventy-fifth anniversary celebration (November, 1929);

The Missouri Historical Review, Vol. XXIV, No. 2, January, 1930.

Through Prof. P. E. Kretzmann: —

Two pictures of the Japanese mission in Kurume, Japan (Icelandic Synod);

Minningarrit um Sera Jon Bjarnason, dr. teol. (1845—1914);

The World To-day, Vol. LIV, No. 6, November, 1929;

Material on the Jon Bjarnason Academy, Winnipeg;

Sameiningin, Vol. XLIII, No. 12, December, 1928;

American Scandinavian Review, March-April, 1915; July, 1928; July, 1929;

Canadian Journal of Religious Thought, Vol. 1, No. 6, December, 1924;

Pictures of various leading Icelanders in Canada and the United States;

Material on Iceland and the Icelandic Lutherans.

From the Klie Family in St. Louis, a hand-written manuscript containing a vote of confidence in their pastor, Rev. Martin Stephan, of Dresden, by loyal members of his congregation, dated August 13, 1838. Also a picture of Stephan.

February 18, 1930.

Through Prof. Theo. Graebner: —

Rev. E. Heinecke, *History of Frankentrost Colony*.

Loeche, *An Auswanderungslustige*; Nuernberg, 1839.

A catechism by Sala; published in Canton, O., 1822.

Through Rev. A. Doerffler: —

Some old letters, sermons, and a picture of the Rev. Martin Stephan.

April 15, 1930.

Dr. Fuerbringer turned over to the Institute for care and custody the coin collection which belongs to Concordia Seminary and which is being loaned to the Institute. This collection, made by Dr. Carl A. Graeber, of Meriden, Conn., was presented to Concordia Seminary originally by the Rev. and Mrs. O. Hanser, and includes a complete catalog prepared by Dr. Graeber himself. This collection has been in Dr. Fuerbringer's care since 1906. Since then other coins have been added, some by Dr. Graeber himself, including the Bartholomew's Night medal struck by the Pope. This had been given to Concordia Seminary through Dr. Walther by Dr. Graeber, together with the necessary documents attesting its authenticity. The collection also includes a supposed wedding-ring of Luther, a gift of Luther to his wife Katherine.

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